sensitive within us by taking good and timely heed of its demands. Knowledge expands and elevates conscience. Superstition corrupts and debases it. Conscience lives and grows upon the care with which it is cultivated and the obedience with which its mandates are carried out. Every time its angelic voice is heard and abided by, man gains in strength and fitness for the march of life; every time it is slighted, man is sapped of his energy and faints by the wayside and gradually sinks to the level of the brute from which he had risen.

Further, as a moral being, man knows almost without being taught that motives determine the moral quality of every action ; that it is wrong to do a good action from a bad motive; and that sometimes, though very seldom, it is right to do bad action with a good motive ; for instance to tell a lie to frustrate the purpose of a criminal or to mislead a murderous lunatic. Sometimes, the life of a person dangerously ill can only be saved by deceiving him. It is, without question, an essential element in morality to act with a good purpose, *viz.,* the purpose of promoting true welfare. Now it is natural and inevitable to ascribe this moral sense in man to

God who is his Maker. For, one of the most obvious facts of human nature is that the conscience or the sense of duty recognises God as the source of its imperious authority. It is part of our very nature to feel when we do right, *(i.e.,* what we believe to be right) that we are obeying God; and likewise when we do wrong (thinking it to be wrong), we are disobeying and displeasing God.

Let it be clearly understood that conscience is only the impulse, the imperious mandate within, which says we ought to do what *we* know or think to be right. Conscience does not tell us what is right and what is wrong. This we have to learn by other faculties such as Reason and Love. When once we are convinced that such and such an action is right, then the voice of conscience is heard saying " Thou shall do it;